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cords, from which hang beaded tassels, a rod comb, and a little bowl for urucú. (See pl. 20, a.) The badges are made by the girl's maternal uncle, and are difficult to buy because as long as she lives she treasures the decoration as a souvenir of her ceremonial activity.

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Finally, the ketúaye require two preceptors to teach the boys dances and songs, which is done without dance-rattle accompaniment. They bear the title of the model dancer at the ordinary dances of women and girls, namely, *ikrérekate*. They stand at the extreme end of the line, beside the leader, and wear no badge. Chief *Haktokót* himself assumed the office for the eastern plaza moiety, while a man of mature years who also served as model dancer on other occasions figured in the same capacity for the western groups.

• [346]

The date for opening the solemnity was known only to the councilors and the newly chosen officials. On the afternoon selected the two catchers successively entered each of the several dwellings of his own plaza moiety, led out a boy, and took him to the plaza. The two lads were placed opposite each other, so as to initiate two parallel lines extending from east to west, the eastern plaza moiety line on the south side, the western plaza moiety line on the north side. The first two boys thus led to the plaza were the age-class leaders. There followed sixteen boys from each side and finally the two girls.

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Seclusion.—Immediately after the completion of the two lines, the two commandants led them into the woods to fetch palm leaves for their seclusion chambers. These are invariably in the same two houses, which occupy rather exactly the east and west points of the village, and with this function in mind are from the start built on a larger scale than the ordinary dwellings. Each of the two groups is domiciled on the appropriate side.

At the rear wall of each of the two houses a chamber, each 5 m. long and of somewhat lesser width, is partitioned off by high grass walls, but so as not to extend to the front wall of the house, thus leaving a corridor between this wall and the front wall of the chamber. Facing the front wall of the house the chamber wall has its entrance, usually covered with a mat, and the back wall that is common to the house and the chamber provides an exit. In order to render the ketúaye invisible when occupied in the open air, two grass walls several meters long project from the back of the house at right angles to it. (Fig. 11.)

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Except for their afternoon singing the ketúaye, including the class leaders, remain day and night in their chambers. The commandants and the girls sleep with their families, but spend the entire day with the secluded novices. On the other hand, the catchers and preceptors never enter the chambers; they join the ketúaye only when these take up their places in the plaza.

During their entire seclusion the ketúaye daily appear in the plaza toward 5 P.M., in order to sing there. The catchers give the signal for the assembly by standing opposite each other in the plaza, one facing west, the other east; they leave a sufficient space to permit the double line of ketúaye to form between them. As soon as

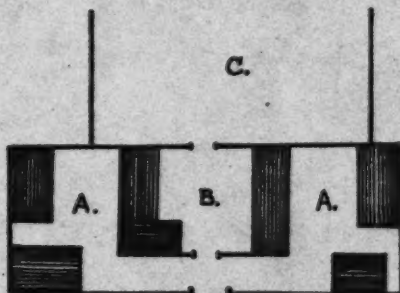


Fig. 11. House of seclusion of ketúaye. A, living room; B, internment cell; C, courtyard.

■ = platform beds.